JOHANNA NIAU WILCOX

THE WATUMULL FOUNDATION ORAL HISTORY PROJECT

Johanna Niau Wilcox

(1898 - 1974)

Miss Wilcox, a descendant of Isaac Davis and a Hawaiiana specialist, was born in Honolulu to Charles and Eleanor Halstead Wilcox. Her uncle, Robert William Wilcox, played a significant role in the Royalist rebellion of 1895 and was elected as Hawaii's first delegate to Congress in 1901.

Miss Wilcox attended Kamehameha School for Girls and graduated from Punahou School in 1917, whereupon she joined the United States Naval Reserve and earned the rating of Yeoman at Pearl Harbor. After forty-three years of government service in various departments, she retired in 1960.

During her lifetime, Miss Wilcox was a composer, author and lecturer on Hawaiiana. She was the first woman to register to vote in Hawaii on August 30, 1920. For two years, 1927-29, she conducted a women's choral group that was interested in preserving old Hawaiian songs.

This transcript contains Miss Wilcox's reminiscences of her personal and family history, Hawaiian culture and customs, the way of life on Maui where her family lived, and her many accomplishments.

Katherine B. Allen, Interviewer

INTERVIEW WITH JOHANNA NIAU WILCOX

At her Waikiki apartment, 417 Kanekapolei Street, 96815

August 6, 1971

W: Johanna N. Wilcox

A: Kathy Allen, Interviewer

W: My name is Johanna Niau Wilcox, born in Honolulu, February 18, 1898. In 1904 when I was six years old we went to Maui.

A: Today's date. (a reminder to get the date on tape)

W: Today's date--we're having a little interview, I believe--is August 6, 1971.

A: Okay, fine. Now go on with the story.

W: My father was Charles Wilcox. He was born in Maui, came to Honolulu to live, and then he went back to Maui and after a few odd jobs, he ran in the first county election on Maui and became the first county auditor of the County of Maui and served until his death and that was a period of about twenty years. [1907-27] On my mother's side . . .

A: Uh, please try to go back farther. Your father's name was Charles Wilcox.

W: Yes.

A: Now would you please indicate his relationship to Robert [William] Wilcox [the Royalist of the 1890's].

W: My father, Charles Wilcox; his father was William Slocum Wilcox. His oldest brother was Robert Wilcox, [Home Rule party] who was the first delegate to Congress from Hawaii, being elected in 1901. But he only served two years [one year] in the Congress of the United States. At that time, he ran against Prince David Kawananakoa and won the election. The second time around, in 1903, [1902] he ran against Prince [Jonah] Kalanianaole and the Hawaiians at that time reverted to their alii--the inborn love for their alii--so they voted for Prince Kalanianaole rather

than my uncle. That's my father's side.

A: Tell a little bit more about Robert Wilcox during the reign of Queen Lilioukalani, please.

W: Oh. My uncle, Robert Wilcox, tried to restore the throne of Hawaii to Queen Liliuokalani, but in leading that kind of an insurrection against the established government, he failed. And so, we didn't become a monarchy anymore. That's all I remember of it.

A: All right. Your father's--your grandfather's name was . . .

W: William Slocum. S-L-O-C-U-M. He came from Rhode Island. One of the pioneer families of Rhode Island, so I understand.

A: All right. And do you know--do you remember what he--what was his occupation?

W: He came here as a whaler. You know, on one of those whaling ships, on several trips and on one of them he got off at Lahaina on Maui, decided to quit the sea, and then he met this Hawaiian woman and he married my grandmother.

A: What was her name?

W: I don't know. I never knew her, so I don't know.

A: I see. All right. Now this was William Slocum Wilcox. Do you know his father's name?

W: No, I don't. I know they came from England. They're Welsh; from Wales. But I don't know anymore than that, on my father's side.

A: All right. That's your father's side. All right, now, let's go to your mother's side. Her name is . . .

W: Eleanor Milnor Nakaiewalu Halstead.

A: Would you spell that name, the Hawaiian name?

W: NAKAI-EWA-LU, meaning "the eight seas."

A: I always thought there were seven seas.

W: It's the eight seas. I don't know. Maybe if you looked around, there're eight seas.

A: There must be by now, in any case. All right. And her parents, who were her parents?

W: My mother's mother: Lameka Lono. Her father: John Joseph Halstead. No, no, I'm mistaken. William Harrison Halstead. His father was John Joseph Halstead.

A: All right. The name of--your grandmother's name, her first name, would you please spell that? Lono, the first name.

W: LONO. Lameka: L-A-M-E-K-A.

A: All right. Go right ahead now. Can you remember beyond that? You've mentioned William Harrison Halstead was your your grandfather and John Joseph Halstead, your great-grandfather on your mother's side.

W: And that's the side that goes all the way back to Isaac Davis. [Sole survivor of the Fair American schooner seized by Kamehameha I in 1790 and vengefully poisoned by some of Kamehameha's chiefs in 1810.] Isaac Davis, one of Kamehameha's advisors--he had two Englishmen, John Young and Isaac Davis--Isaac Davis was my great -great-grandfather. [John Young, a boatswain on the trading vessel Eleanora, companion ship of the Fair American, was detained by Kamehameha I in January 1790 when he came ashore at Kealakekua, Kona. The Eleanora sailed without him.]

A: Now this is where I was wondering if you could trace back to Isaac Davis. This is on your mother's side that this occurs so . . .

W: I believe he had a wife who died. Then he had another wife and she was my great-great-grandmother. She was the mother of Waikikilani Davis, my mother's grandmother, which is my great-grandmother Davis. That's another long Hawaiian name there: WAI-KIKI-LANI. Sounds like Waikiki almost. [Waikiki was the name of a chiefess in Emerson's Pele and Hiiaka, as well as being a place name. Davis and Young married chiefesses.]

A: It does almost, doesn't it? Waikiki--Lani. It is Waikiki-Lani. All right, now, let's see.

W: And her son was William Harrison Davis. I mean William Harrison Halstead. See, she married John Joseph Halstead, then the son was--they had the one son, the one child, William Harrison Halstead. And he had three daughters and a son. The son died, one daughter died, and only my mother and Aunt Charlotte lived awhile. Aunt Charlotte, my mother's sister, helped to raise us. My mother had so many children. She had ten of us.

A: Oh my.

W: But we lived down here mostly [in Honolulu]. I was one of

the younger people, seventh child. We went to Maui when I was six years old to live on Maui. We lived first in my grandmother's home and then--that's Kihei, Maui--then we moved up to Wailuku, the capital seat where my father was employed. He became the county auditor and that was the county seat. Wailuku on Maui.

A: And which grandmother was this that you stayed with in Kihei?

W: Lameka Lono. But she was Mrs. Halstead.

A: Yes. Married William Harrison Halstead.

W: Yes.

A: All right. Now, I wondered if you can name your brothers and sisters.

W: You want all their names? Sure. There're only six of us still living, the rest are gone. My oldest brother, taking them down the line, Robert Hiapo. We all have the Hawaiian names, see. Robert Hiapo.

A: Would you just automatically spell those names so that we . . .

W: The Hawaiian names?

A: Yes.

W: Robert Hiapo. H-I-A-P-O. And William Keliikui. Lucy Kamamalehua. And Charles. I don't think he had a Hawaiian name. He was junior, my father's namesake. Then came Eleanor Waikikilani, named for my great-grandmother. And Mabel--she has a long name--Kauanakililani. Then I come along: Johanna, with a short name, Niau, named for my great-grandmother on my father's side.

A: What does your name mean, Niau?

W: I don't know. Everybody used to call me "Broomstick" because niau is the little stuff at the bottom of the broom, you know, the straw. That's what niau is. But my name is supposed to mean something else. I really don't know.

A: What did they call you?

W: Niau.

A: No, but I mean you said they called you something else.

What was that?

W: Oh, that's children around the place--everybody else--"Broomstick." Because of the straw on the broom, niau. Then came next sister Phoebe. She has a long Hawaiian name. Keoho-ke-uki-loli-ika-wai. And then, my brother John Lupekapu. He died when he was three years old. And my youngest sister, the youngest in the family, Sarah Kauilomalomaakamamalu. That means "the unlucky beauty of Queen Kamamalu--Princess Kamamalu." Princess Kamamalu never married. She was a beautiful woman. That's why the Hawaiians said that she was an unlucky beauty. Just because she never married. (She spells it Kamamalu but pronounces it Kamalumalu)

A: Oh really? Too beautiful almost to share with just one man.

W: Well, her brothers were kings and she didn't care. She was the sister of Kamehameha IV and V, so she didn't care. That's the family, ten of them. Ten of us.

A: Very good. Now, some of these, I guess, were married. Many of your brothers and sisters.

W: No, few got married.

A: Oh really? Would you just name the ones who did get married.

W: My brother, Robert, he married and had five children.

A: Who did he marry?

W: A Hawaiian woman, Jennie Nuuhiwa.

A: All right, and he has five children. Well, we won't name those.

W: Then my next brother didn't marry. My third brother married. He lived in Chicago and he had several children there in Chicago but they never came here. I think he had five children. And my sister, the next one, Eleanor, got married. Mrs. Carney. But she never had children.

A: What was her husband's first name?

W: John. He was a major in the army. It never lasted long. I think they were only married two years and then he died and then she's never married again.

A: Is his name spelled C-A-R . . .

W: CAR-NEY. Then the youngest sister, she married.

A: Is that Phoebe?

W: No, that's Kaui. Sally. The one we call Sally. We all called her by the Hawaiian name, Kaui. She married and had the one child.

A: All right. And what was her husband's name?

A: William Dunn. And they just had the one child and now that child is married and working in Washington, D. C. And her husband--Robert Love, I think his name is--anyway, he's a professor with some department in the University of Maryland. That's the family.

A: Good, very good. How many brothers and sisters did your mother have?

W: My mother had the one brother.

A: What was his name? Would be your uncle.

W: Yeah, but I never knew him. See, he died very young. I believe his name was John, named after his grandfather.

A: John. John would have been Halstead. John Halstead.

W: Yes. And then she had two sisters. We only knew the one, 'cause the other had died, before we got up to Maui--but we went to Maui anyway. So we only knew Aunt Charlotte and she helped my mother to bring us up. That's the only one I knew.

A: Aunt Charlotte. Was her name Halstead or did she marry also?

W: Yes. She didn't marry.

A: She didn't marry and she helped to raise you. Now, your father was the only child, you said, is that correct?

W: No, no, my mother's father was the only child in that family. His family, my mother's father. Halstead side. No, my father had some brothers and sisters. There was Richard and Edward--that's English names--and John. Three brothers. And Nancy and Caroline and Mary. Three sisters.

A: Three brothers and three sisters. And where was--you didn't mention Robert among those.

W: Oh, Robert was the oldest brother. Robert, Edward, Richard--'course my father, he's Charles--and then that youngest brother, John. Five boys.

A: Yes. And three girls. All right, fine. I think we have that pretty well covered now. We haven't forgotten anyone, have we?

W: Oh, must be four girls. I'm getting all twisted. Well, you know when you get old, you're absent-minded. There's Caroline, that's the oldest. And Nancy and Mary and Annie. See, why I kinda forget Mary and Annie, they were two children of the second marriage. Of my grandfather's second wife. You know, after his first wife died, well the best friend moved in and he had two children by her. John.

A: All right. Well, who was his second wife; do you remember? I mean, not that you remember, you weren't there, but I mean, do you recall?

W: No, I don't remember any. But she had the three children: Mary and Annie and Uncle John.

A: All right. Now, let's talk a little bit about your--how did you happen to be the first registered woman voter in Hawaii? How did you happen to be that?

W: Well, it was a kind of a little--I would call it a little plot. At the time, the clerk in the county was David Kalauokalani. Want me to spell that name? KALAU-OKA-LANI. And it so happens that David Kalauokalani was my uncle's, Robert's, clerk when he was delegate to Congress in Washington. That's the connection. So then he was clerk at the county in 1921, when women began to vote, when I registered. And I was in one of those other offices. I think I was in the Building Department, working as a clerk.

A: Or with the Honolulu Chamber of Commerce, legal department.

W: No, I never worked with the Chamber of Commerce at all. I was in the--oh, I might have been in the Legal Department 'cause I did work in the Legal Department several years with the county. Then I guess I was. It's later on when I was in the Building Department. But then, David Kalauokalani fixed it up. So then, the night before women were supposed to vote--or register. . .

A: Do you remember when that was?

W: I think it was in 1920. I believe it was August, but I don't . . .

A: August. According to Men and Women of Hawaii, it was--the exact date, time and everything was 12:15 a. m., August 30, 1920.

W: See, it was the night before they came for me around twelve o'clock, see. They told me that they were coming then and so then I was ready. And they drove me down to the county and I registered and then they brought me home. It was just a put-up job, you know.

A: Yes. You were selected, you were chosen to be the first woman--first registered woman voter. Now, what was so important and so significant about this? Naturally, because women were--apparently, this was the first time they were allowed to vote here.

W: Yes.

A: What was the stipulation that was finally eliminated that allowed women to vote? What was it? Do you remember the . . .

W: No, I don't know. I think Congress passed the law. It wasn't here, it was Congress. That's all I know about it.

A: Congress passed the law and so you were the first one to register here. [This was a resolution to amend the Constitution that was passed by the House of Representatives but twice defeated in the Senate and was not passed until 1919 when President Woodrow Wilson called a special session. The necessary 36 states ratified the amendment in 1920, according to the Lincoln Library.]

W: That's right.

A: Well, now, tell me. How did that feel, being rushed off in the night like that at midnight and . . .

W: Oh, it was lots of fun, you know. Quite exciting, for me anyway. Those other fellows, well, they're used to voters coming down to register and all. Nothing to them. But oh, me, I was all aflutter.

A: Well, of course. That was a real historical moment.

W: Quite an experience, you know.

A: Were there, along with the "plot" to have you there, were there also newsmen there to take pictures of you and everything or . . . ?

W: Yes. It was the newsman that had planned it. 'Course he wasn't going to have anybody else around. The newspaper

man that planned it and the photographer. They took a picture.

A: So this was recorded then.

W: Yes.

A: That very moment that it was happening, too. Now I also notice that you are a Hawaiiana specialist and that you do lectures--that you lecture or you have lectured.

W: Yes, I have done a little lecturing. In fact, I'm going to give one in October. They've asked me again. I said, "Well, I'm retired from everything now." And they said, "Oh, well, won't you come and talk to us. Tell us something. We all want to hear about--anything about Hawaii." This is at the American Association of Retired Persons--retired people. And so, then I have a date with them. The woman in charge of the program said she'd been trying to get me on the phone here but she could never reach me at home. They all must call at the wrong time when I'm gone out of the place. But she caught me at one of those meetings the other day and she said, "Oh, please, won't you come and talk to us?" And so, she said, "The earliest date I have is October 27th." So then I have to look up my notes and get something prepared for that.

A: I was wondering, what do you usually talk about when you give these lectures? What is your main focus?

W: I talk about anything I want to talk about. I mean, they don't stipulate any particular subject. But my pet subject is music. I know quite a bit about Hawaiian music. I think I have a good collection of Hawaiian songs and I can sing most of them. I know most of their tunes. I think the only other woman in town who could beat me with tunes of old Hawaiian songs is Victoria Ii Rodriques. Oh, she just knows everything but I think I can come up to her with a few tunes. She sings with "Hawaii Calls" [a radio broadcast formerly originating at the Moana Hotel on the beach at Waikiki]. Her daughter is the one that they always advertise but Victoria sings with them too. She lets her daughter go ahead and she stays in the background but she's a very good singer and she just knows all those songs.

A: Well, I notice that you at one time were a conductor of women singers.

W: Yes, I had a group of women singers. But then I had some

very good singers and I used to--I wanted them to learn the old Hawaiian songs 'cause I saw the songs slipping. Everybody was taking up the new stuff. You know these hapa-haole songs and all. And so, I wanted to--I thought I would like to preserve some of those songs, so I taught it to them. But then the other glee clubs would come and steal my singers away from me. You see, they were going out for the money part of it and I wasn't. And so, naturally, these gals wanted to make a few dollars so they went along with where they could earn a few dollars. Then I got discouraged and gave it up.

A: Yes. This was in 1927-1929 that you were trying to do something to preserve the old Hawaiian songs when you saw that they were being . . .

W: Yes. And then on top of that, I got involved in a couple of political campaigns. You know, I'm a politician from way back. My father's side. So then I wrote a couple of campaign songs.

A: Yes. Tell about that, will you?

W: I wrote one for Alvah Scott. He was at the time manager of Aiea Sugar Plantation. They call it the Honolulu Plantation. And I composed his campaign song but I'm sorry he didn't get elected when he was running for the Senate. Then later on I composed a song for Samuel Wilder King when he was running for delegate to Congress. This was on the second --see, he'd been there for two years already and this was the second time around and he asked me to write his song, which I did. And I couldn't go off to the other islands with him because I was working and I had to stay on the job. But whenever he was campaigning on this island, I used to go along with them at nights and sing with his group. If he went somewhere in the daytime, I couldn't get off, but at nights I would join them and I would sing my song with those girls that sang with them.

A: Those were political rally days, weren't they?

W: Yes, yes, yes. We were very colorful. Leis and all, oh, so pretty. Now it's so dry and uninteresting.

A: Yes, because mostly now it's by television.

W: Yes, it's newspapers and television, radio.

A: It's not the personal contact or making it into a social event like it was then.

W: Well, see, we didn't have TV or radio, not too much movie

line. And it was a way of getting out and being entertained, you know. Getting out and mixing out with people.

A: Yes, it was. It was an important means of entertainment then. (Stopped to be sure that recorder was working properly) What did you do? You did some tapes for . . .

W: I did some tapes for the Bishop Museum. Yes, I know them. I worked there a little while. And to preserve some of these songs. You know, the tunes. And so then I sang a few of them on their tapes. They have it up there.

A: They do? Very good. So that they'll always have these songs recorded.

W: Yes. People are going to forget the tunes because they aren't singing them anymore and someday when they want to look back and find out what tune this or that song was, they can always find it on the Bishop Museum tapes.

A: Yes, that' s very good. I didn't know about that. I knew that they were doing quite a bit of preservative work there but I didn't realize that--well, I guess I didn't know that you had done the . . .

W: I did the music.

A: Would you please, before I forget it, would you please give your education. What schools--you were in Kihei, Maui for your early days.

W: Yes, through fifth grade.

A: What school was that, do you remember?

W: Kihei public school. [1905-10]

A: Kihei public. All right. Then you went to . . .

W: Kamehameha Schools. And I was there for four years, I believe. Sixth through ninth grade. [1910-14] Then from there I got a scholarship and I went on to Punahou School. and graduated from there in three years, 1917, with credits.

A: Fine. And did you ever go to the Normal School? Territorial Normal School?

W: No. See, I was a secretary, rather than a teacher. My sisters were teachers but I didn't like teaching at all so then I became a secretary.

A: All right. You were a secretary and you--let's see, you

put in forty years or forty-three years of government service, didn't you?

W: Forty-three. Yeh, I was two years in the Navy and I think I figure that in. Two years in the Navy when the war was on. The First World War.

A: Yes, that would be 1917 and 1919.

W: Then 1919 I came up to the legal office for the City and County and I was there seven and a half years, I believe.

A: Oh, it was City & County. This looks like Chamber of Commerce (the abbreviation in Men and Women of Hawaii).

W: No, City and County. Legal Department.

A: All right. Then you went to the Building Department, 1929-33.

W: Yes.

A: Then you were with U. S. Civil Service [1933-42].

W: Yeh, I had jobs off and on. I had taken the examination.

A: Well, it says: "U. S. Civil Service 1933-42.'" And then you were with the U. S. Military government 1942-46.

W: Yes, well, the war was on. [WW II]

A: Yes. And Territory and State Transportation Division, 1946-60. That was the last place you were, was with the Transportation Department.

W: Yes, that's right.

A: All right, now, can you remember your earliest job? The earliest job you had and what that was like compared to the last job you had.

W: Well, the earliest job was with the Navy. I had joined the Navy, you know, fresh out of school, looking for something to do. Your parents expected you to be self-supporting then. So I was looking around and I ran into some friends who were working in the Navy at the time. And they said, "Oh, come and join us. They're looking for more people in the Navy." So down I went to the Navy and joined right there. So that's how I got into the Navy and became what they called Yeomanettes then. Later on they

were called women--no, Marines, women Marines. They weren't called Yeoman or Yeomanettes like we were.

A: WAVES? [Women's branch of the Navy]

W: WAVES. Yes, WAVES.

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W: You know, in the Navy job, when I got my first paycheck--oh, a great big $78 a month. It was just wonderful to have so much money at one time. You know, when we were going to school around here Papa didn't have much money. He'd send us ten dollars a month for spending money. That wasn't very much but we had to make it last for the whole thirty days. We had to squeeze a little, you know. But when it came to earning your own $78, oh, that was such a big sum of money. It was wonderful.

A: That was a large sum because I remember in 1941 or '42, my first job was $85 a month so you were almost--in 1917, you were getting $78, and I, in 1942, started with $85 at the Bishop Bank. You know, First National [now First Hawaiian Bank].

W: Oh, yes? Then from $78, you know, they were allowed to take examinations every three months for promotion. You'd get a little more money. So I took all those examinations and passed every three months. And then when you got to be chief yeoman, you couldn't go any higher because there weren't any women officers in the Navy in my day. So I got as high as chief: $135. Oh, that was such a big sum of money. We couldn't go any higher.

A: That was a lot.

W: In those days, yes.

A: All right. Anything else about your work experience that you remember? That or in any later . . .

W: Nothing too exciting.

A: Nothing too exciting? Nothing unusual happened?

W: No.

A: In all your forty-three years in government, working with the government?

W: No, except that when the boss, you know, the county attorney

was running to be reelected, we'd all get out to help him get votes and bring some leis now and then. They saw him with all those beautiful leis. You know, the people with the most leis always seemed to get elected. And, of course, we made sure the boss had leis to the top of his head and his arms and all. Well, he was a very popular man. Judge Heen, William Heen. He got loads of leis. He always got elected, until he chose to retire or go somewhere else in private practice.

A: Well, it's said that usually candidates are selected on the basis of popularity, regardless of whether they can or can not do. I mean, it's often said that's so. And I can see what you mean about the leis because they do indicate a person's popularity, so the one with the most leis is the one who's going to win.

W: That's right.

A: Very interesting. Anything else about political campaigning that you can remember about those days?

W: No.

A: How about your days at Punahou? What do you remember about your days at Punahou?

W: Ohhh, just study. See, I was on a scholarship in Punahou and I had to work in the office when I was--you know, in the afternoons, five days a week, for just so long. But that was all right. It wasn't too much work to do. I studied my lessons in the office and you'd have to run an errand here or an errand there for the man in charge. And it was easy. I'd study my lessons in the office and not have to take home any books. Get them all done there; when I go home I could relax and do nothing.

A: I imagine you did a little singing after school.

W: No, not then. No. I joined the Glee Club. I sang for Punahou Glee Club. That's all the singing I did up there.

A: Have you anything that you remember about Kamehameha School while you were there?

W: Ohhh, that was a good school. It was very enjoyable, you know. Very friendly, the people up there. The only thing about Kamehameha Schools in that day that, when I look back at it, it seems so wrong was they prohibited us from speaking Hawaiian. If they caught you saying a Hawaiian word--you know lots of these Hawaiian girls came from the country

and that's the best way to learn the language, if you talked to those girls who really knew the language. But if they caught you in the school saying any Hawaiian words, you'd get demerits or what you call black marks. And if you had six of them in a month, well then, you couldn't go out the first Monday of the month, which was the day they let the students--the children there--go out on the town from nine o'clock until five o'clock. You had to be in at five. But then, if you had six of those black marks, you just couldn't. They wouldn't let you out. So you'd be punished.

A: And one of these was because . . .

W: Because you spoke Hawaiian. It depends on who was hearing you and if they wanted--you know, teacher or assistant--wanted to give you one mark, black mark, okay. If three black marks, they'd give you three or four or whatever they wanted to do. You just . . .

A: So, they were really discouraging the use of Hawaiian and now . . .

W: Now they're teaching it. It was just so wrong, but they did it that way.

A: Because they made a mistake then. That's interesting, Miss Wilcox. Anything else like that or anything that you can remember about those days?

W: We used to sing a lot at Kamehameha Schools. Oh, they had such pretty voices, those kids.

A: Always.

W: They always sang the "Queen's Prayer"--you know, in Hawaiian. Oh, so pretty. "The Lord's Prayer," singing in English of course. Those pretty voices. And Sunday evening we'd sit out on the terrace and just sing whatever you want to sing. Oh, just enjoyable, relaxing all right. Just nice. I don't know how to describe it but I just loved it that way. I just loved that school. And you know, when I graduated from there--night after that--I was so sick and I don't know what I was sick about. There was nothing wrong with my health but I was so terribly sick I couldn't understand it. And I spoke to a grand-aunt whose house we were in down here, 'cause my home was on Maui, and she laughed. She says, "Oh, you're homesick. You're homesick for that Kamehameha Schools." And that was what it was. I was just so upset, you know. You knew you weren't going to go back there anymore, you were going to miss all of that and oh, it was just an awful, awful feeling.

A: Heartache, almost.

W: Yes. That's what it was, a heartache.

A: I'm glad I asked you about that because that's very interesting. Now I'd like you to try to remember your days on Maui as a youngster. What can you remember about that?

W: You know, we were brought up in the country there, as I said, at my grandmother's house. Lameka Lono, Mrs. Halstead. When we first went there, my father had no job. But my grandmother had a couple of canoes; she had some nets. So we would go out and make our living from the sea. Lots of fish there. All the fish you want to get. And lots of seaweed. So we had fish and seaweed and my aunt--one day was market day, one mile away at the main town or village of Kihei. We were way stuck off, one house--big house--alone, sitting right there on the beach. My aunt would go one mile there to wait for the poi man to come along and to get a few groceries. She'd take some eggs, some seaweed, and some other things we'd gotten from the sea, go up and either exchange it or sell it for something, get the money, buy the poi, buy some groceries--flour, whatever else she'd want or that we needed at the house--and bring it home. You know, getting it all from the sea. No money, but exchange, exchange.

A: Barter.

W: Oh, swimming, We were right there at the edge of the sea. All day long we were in the water swimming--you know, children. Go down the beach, pick up some shells. I learned how to go squidding. I was with my grandmother one time--or my mother, my grandmother and another sister of mine--we were out squidding. The first squid I saw in the sea, boy, I screamed. My grandmother wondered, what was I screaming about. I said, "Tutu, Tutu, oo big squid!" So the Tutu came dashing over. It was only a little squid. She said, "Auwe, pepe keia," this is a baby. And here I was screaming, "I got a big squid." The first squid I ever saw on the rocks.

A: How do you say the Hawaiian that you just said, "This is a baby"?

W: Pepe keia. Pepe is "baby." PE-PE.

A: And then what's the rest of it?

W: Keia. Keia is "this is." "This is only a baby," that's what she was saying. And I was screaming. You'd think it was a great big squid.

A: No, I understand that. I'm trying to get the spelling of that word.

W: PE-PE, that's "baby." Keia: KE-IA.

A: KEIA. Because I have to type this up, you see, and I want to be sure to get the spelling correct. Of course, the squid is such an ugly-looking thing that even a baby squid would be frightening, I guess.

W: Yes. You see, my grandmother and my aunt and my mother, they'd go out sometimes. Between them they'd get fourteen, fifteen, or sixteen squid. You can't eat it all but they'd come home and cook a couple, you know, and fix one, maybe, or two for raw eating. You know, we ate a lot of raw squid and poi. And then they'd dry the rest, pound it up and tenderize it, salt it, hang it up. You see, they have the hot sun down there. And in one day, two days, the squid would be dry. Then they'd put it away in these cans. And at times the people from mountain areas--you know, relatives from up there--would come and visit us down at the beach. They'd bring all their produce from up there to us. Oh, that was good. They'd bring peaches, oranges, bananas, and milk. Oh, we just loved the milk--kids. Bring all the produce, vegetables and things from up there, down to us. Irish potatoes, lots of it. And then when they go back, they'd be loaded down with all those dry squid and live fish and seaweed and all. That's what they want, and that's what we wanted, what they brought down.

A: That's your exchange again.

W: Oh, we loved the peaches, we children, and the oranges they brought down to us. Exchange. (Pause) What else do I know? Those were nice, nice little days, but no more.

A: No, no more. You've been living in this Waikiki area now for many years, haven't you?

W: I always liked Waikiki, that's why.

A: You always liked Waikiki. And of course you've seen the changes over the years too, then.

W: Yes. You know, one time I lived on Koa Avenue where that Biltmore Hotel is, facing the Biltmore. And soon after they started it--my sister and I owned that place where I lived--we sold. And Mrs. [John H.] Johnnie Wilson, at the time--the mayor's wife--she said to me, "You know, you did the right thing by selling that place?" I said, "What do you mean?" She said, "Don't you know?" And I said, "No."

I said, "We just sold it 'cause we're going to get good money and I didn't want to live there anymore." And my sister and I were quarreling a little so we sold and divided up the money. She took hers and went her way and I took mine and went my way. 'Course my sister wasn't living there; she was living elsewhere. And Mrs. Wilson says, "You know when they built that Biltmore Hotel in front of you, that was very bad for you. That was bad luck for you." I said, "It was?" She said, "Yes, it blocks out all your good luck. All the luck is taken away from you because it's just one big block in front of you." Isn't that something? That's some sort of a superstition.

A: Yeh, I've never heard that. But I understand what she means. It's like blocking your view is bad luck because your view is blocked; you know, if somebody built right in front of you and blocked your view. So that would be bad luck . . .

W: Yes. That's the trouble with this apartment. When I moved here I got all this nice fresh air from Manoa Valley. Everything around here was clear. You could see Diamond Head and look down here and get all the fresh air. But now, all these high rise buildings have come up. See nothing. I don't even see Diamond Head anymore. And up Manoa, well I guess I get some money coming through the--some fresh air coming through the trees, but not much anymore.

A: You have a nice breeze coming through here now. But it's quite changed, isn't it? The whole atmosphere has changed down here.

W: That's right.

A: All right. You think back or think about olden times and whatever comes to mind. Anything else about Waikiki that you wish to talk about? Any impressions you have that you remember?

W: No. I don't think so. I just like living in Waikiki, that's all. This is the only place where I seem to feel at home. I did live for a little while up on Vineyard Street with a cousin, but oh, I didn't like it. I just didn't like the place.

A: You like living near the ocean, too?

W: I think so. Once upon a time I used to go down there and get seaweed. I know how to go down to the beach there to get seaweed if I want any. But I don't care for any of it

anymore. If I did, I can get on a bathing suit and go right down. I know where to go. Not anymore.

A: Strange, isn't it?

W: Yeah. Changed. Change in times, I guess. I don't know what else to speak of.

A: Well, you're doing just fine. It's interesting, very interesting.

W: When we used to come to Honolulu to school from Maui, we had to ride on those inter-island boats. Come down in September and go back in June. Coming down wasn't so bad, but going back to Maui you always seemed to have to buck the waves or the currents or something. The smaller ships were easier riding, nicer riding, than the bigger ships. And you know, when the flagship Haleakala came along, we said, "Oh, this is going to be a good boat. This is a big boat. Flagship." We had to get on that boat and land in Lahaina. But you know, that was the worst ship of all. Oh, it pitched and rolled. We got so seasick. Sometimes our brother would die before getting home. And oh, as soon as we got to Lahaina and they called out "Lahaina!" and the stewardess came around to alert us to get our things together, it was almost time to land, everything was okay then. We were all seasick, you recovered fast. And just knowing that you were going to land and get your feet on shore again. Oh, it was quite an experience.

A: I remember. I had to travel between the islands on those boats too.

W: You did? You know, the Hualalai and Waialeale, they weren't so bad, those boats. But the Haleakala, oh, this way and that way.

A: Seems to me they all kind of pitched. But of course, in certain channels--like in Maui channel--I always remember that that was always considered one of the roughest channels there.

W: Yeh. Then there's one right outside of Oahu, between Oahu and Molokai. That one and Molokai and Maui, yes.

A: Those were always supposed to have some of the roughest waters in the area.

W: Yes, that's right.

A: Now, you've talked about your life on Maui and your early life here at Kamehameha School. All this sounds like a

very happy, pleasant life. Was there ever any time when things were not so pleasant?

W: Oh, sure.

A: Such as? I mean, what kind of things happened?

W: When I lost my job in that Legal Department of City and County, I was very unhappy. I liked that kind of work, law work. But I had a friend--Board of Supervisors--Joseph Lemon Silva. He had two brothers who were dentists out here. And he fixed me up. He put me right into the Building Department. That's how I got the job there. 'Cause he was one of the supervisors, one of the big bosses, and what he says went. Put me right on the job. Very grateful to him, see. His mother and my mother and folks had all been very good friends. Oh, he was a dear young man. But I was very unhappy when I lost my job. Oh, there've been other discouraging things but I just can't think of them. You know, every life there is some.

A: Oh, yes. What I mean is anything of a more general nature that happened in a community or anything like that that you can remember.

W: No. Not particularly in my life. When we had the war and everybody was frightened, I was frightened with the rest of them. I can't think of anything else. I suppose there have been but I can't think of them.

A: Well, I think it would be well to ask you what your opinion is--and then, of course, everyone may have an opinion--about the recent Bishop Estate situation.

W: Ohhhh yes. I don't like it. But what am I to say and what am I. . . . They had a petition around but I haven't seen that petition. I'm quite ready to sign against Matsuo Takabuki [appointed by the court as a Bishop Estate trustee]. I don't think our Princess Pauahi would like it at all, knowing that there are so many Hawaiian people around, part-Hawaiians, who could have the job. Then they turn it over to this Japanese who, I am sure, has no love for the Hawaiian people or Hawaiian children. He could care less if they get educated or not. Why should they give it to that kind of man? He's wealthy enough. He has lots of money. But why do they give that kind of job to a man who is not interested in things Hawaiian; who is not interested in the Hawaiian people. At least I don't think he is, in Hawaiian children. Oh, I'm very much against it. But one voice crying out in the wilderness, what can that do?

A: There're quite a few, though. There are quite a few. They're being heard. They're being heard.

W: I think that was just awful though. I suppose it's politics, paying up political debts or something. I believe it is.

A: All right. I just wanted to have your opinion on that since it is an important issue of the day and it has been compared with the insurrection of Wilcox. Remember? It has been compared with that. And I wondered--of course, you weren't--you were born in the year of annexation. In February.

W: And you'd say I was a citizen of the Republic. I was born when it was a Republic, I believe. Then became a territory. Then became a st. . . . No, that's four. Monarchy, then provisional government, isn't that it?

A: Yes, and then a Republic.

W: And then a territory. State. Yeh, I'm through five of them. Whoops. [Born in 1898, she would have lived through three: Republic, Territory, and State]

A: Oh, you were born in February so that would have been a monarchy still? At that time?

W: 1898.

A: What month was it that the--it was August or so that the annexation . . .

W: In 1898? Oh, then I couldn't have been in the Republic, could I?

A: You would have been in--under two different ones, I think. No, three. Because it's a state now. State, territorial, and the Republic. In your early days, do you remember Liliuokalani or seeing Queen Liliuokalani?

W: Yes, I saw her quite a few times. When I was in the Kamehameha Schools, she used to come up there. I think she was out for the drive. And she used to come up there all the time to see one of the women who was an assistant in the school. She had been in the first graduating class of the school: Lydia Aholo. I believe she is ninety-six years old now and she's up at that Maunalani Heights [Hospital].

A: Oh really? How do you spell her last name?

W: AHO-LO. Lydia Aholo. Lydia, that's the queen's name. I think she's named for the queen. Yeh, the queen was Lydia Kamakaeha (phonetic) Liliuokalani and something else. Lydia Aholo. I believe she is ninety-six years old and she's up at the Maunalani Heights. And I'm told that she has all her wits and everything about her. She didn't have--you know, that's an expensive place to live and she didn't have the money to live up there but Mrs. Lucas, Clorinda Lucas, fixed it up for her. One time, this Clorinda Lucas, when I met her, she said, "Look, if you know any Hawaiian people who need to go to that place, who need help, let me know. I can always get help for them because there're several women in this town who have a little money who would like to do some charity work like that. But they want to know first that the person really needs it and they will help." I said, "Oh, I don't know anybody." I said, "If I did, I'd let you know." I don't go mingling with them so I don't know. I guess there are some people who need help. But you don't know anything about them. [Lydia Kamakaeha Liliuokalani Kapaakea]

A: Anyway, you were telling about Queen Liliuokalani coming out to see this Lydia . . .

W: At the Kamehameha Schools. Yes, and we'd be sitting out on the porch. We all got to--standing or sitting out on the terraces at the school. That's where Farrington High School is now. Then we'd stand up. The carriage door opened. And this Lydia Aholo would come from the office and get in the carriage with the queen and sit down and chat with her. Then she would go back and the queen would go off.

A: What did you think of her, seeing her? Did you ever talk with her?

W: Me? No.

A: What was your impression of her, of Queen Liliuokalani?

W: I don't--I never thought anything about her or anything.

A: Did you know any other--I mean, did you--you say you didn't really know the queen; you saw her. But did you know any alii? I guess there're a lot of alii.

W: Yeah, sure there were lots of alii around here. My grandaunt was big alii. Miss Lucy Peabody.

A: Oh, is she your aunt?

W: Grandaunt. She lived with my aunt up in the--they had a

great big home up in Nuuanu Valley. I think the Cookes or somebody finally bought it. Way up--you know Nuuanu Pali, the road goes this way and they lived up on this other road that went in this way. And Miss Lucy Peabody, she was a cousin of Queen Emma, Kamehameha IV's queen. So then she was lady-in-waiting to the queen.

A: I'm glad to hear this because I know of--I've heard of--Lucy Peabody. But now, tell me all that you can about all this. This is fine.

W: Well, I just knew her as my grandaunt. I didn't even know too much about her background but I know she's the Davis side. And my aunt, Mrs. [Kalani] Henriques, always had us--her nieces and nephews--children, my mother's children. She was very fond of my mother. She had no children of her own, so she would have us come up to Thanksgiving dinner and Christmas dinner and New Year's dinner up at her house, big house. Lots to eat. You know children, we like lots to eat.

A: Sure. Was that Kalani?

W: Yeh, Kalani Henriques.

A: Henriques. And she was your aunt?

W: My aunt. My mother's cousin. I think it was the second cousin so. . . . They have a common ancestor and then they come down and divide, you know. See, my grandaunt Lucy Peabody had a birthday on January 1st, I think. And Queen Emma's birthday is January 2nd. So when we were celebrating on January 1st we celebrated the queen's birthday also up at my grandaunt's place. We would go down and put leis on the queen's grave, you know, the Mausoleum. We would be up there eating all that big dinner that they had. Oh, all the food! That's all I can remember.

A: I was just waiting because I thought maybe something more, you know.

W: . . . my mother's children. So she was very fond of us. Had us up around there all the time. Her husband, my Uncle Ed, he liked me because I used to always like him too. I preferred him to my aunt. You know, children sometimes, they like one better than the other. And he had a car. And whenever I saw the car, I knew they were coming to visit somewhere. I'd go sit right in the car, expecting him to drive off with me in it. And he'd laugh, to think--I guess he thought I was cute. I thought I was going for a ride. He never took me for a ride, not even

around the block. If I were going up to the--if we were planning to go up to the race course, he would take us up there, but that's all.

A: And this was Ed--Edward Henriques--you're speaking of. What kind of car did he have? Out of interest.

W: Oh, he had one of those big ones. Cadillac, I think. He had a big one. You know, children do things like that. I can't remember anything else. See, my grandaunt also, Lucy Peabody, she and Lydia Aholo--not this one; this one's mother --they started the Kaahumanu Society. You know that society, those ladies that wear the black dresses and yellow leis? My grandaunt, Lucy Peabody, and Lydia Aholo, this one's mother, they started that--the Kaahumanu Society.

A: Do you remember when? What year that was?

W: They had an anniversary recently, the Kaahumanu Society. Fifty or fifty-one years old now. I know they're having a party in September. Their anniversary is in June--June 11th or June 12th--anniversary of the Kaahumanu Society. Yeah, they're all of fifty years now.

A: Is the society--is it a secret society or . . . ?

W: No, no.

A: What type is it?

W: You know, sometimes you see them all in the parade, these month of June [Kamehameha Day] parades or Aloha Week parade. You see all these ladies in the black dresses and the yellow leis: the Kaahumanu Society. They take part in community affairs and they have their little programs.

A: I just wanted you to explain. I know you're a member of the Kaahumanu Society and I just wondered what type of society it was. Everyone, I think, who has ever been to Hawaii has seen those women who wear black and know about the women who wear black and they attend Kawaiahao Church.

W: You know, in some of these big occasions, big doings, they kinda add color to the celebration of whatever they're trying to observe.

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W: I remember in working at the museum, the gal I was working with, Mrs. Eleanor Williamson, she was writing up these notes and I was helping with some of them, with a lot of things that Mrs. Pukui was saying. Mrs. [Mary Kawena] Pukui was doing about the same thing that you're doing now, thinking back of what they used to do at Kau, Hawaii where she first lived, then came down here. And I used to read some of those things. I said, "Yes, we did some of the same things on Maui." And I could see what she was doing, you know. Rather than forget everything, putting it down, recording it all. What she was doing.

A: That's right. That's the whole idea. And, so that it will be preserved and as many resources as possible will be available then to people in the future, you see.

W: You know, she talked of--Mrs. Pukui talked about going fishing up in Kau, Hawaii. How they did it. And I know we did about the same thing in Maui--Kihei--when I lived there as a child. They used to have these hukilaus. You know they have them at Laie now. But the kind we had, they brought in thousands of fish sometimes and sold them. Sold the fish and then divided up the money. And we kids, if we had touched the net, the hukilau ended then. They're just youngsters, you know, silly little things running around playing. The big folks are doing the work. But if we had touched the nets or anything, they would give us all ten cents. And of course, with us that's all big money, you know. So the first thing we do is go up to the store and buy candy. Can't think of anything better to do than buy candy. And one would chew gum and we'd kinda divide it around. The chewing gum and eating candy. Oh, big time for us. Just because of that hukilau that they had. Oh, I could just see them, all those fish jumping around and all those men in the water all day long. Bringing the net in, slowly, slowly, slowly, until you got to shore and oh, all those fish jumping around in the net.

A: And to whom did they sell them, these fish, mostly to?

W: Somehow or other, the fish people, people who sell fishes, would be alerted. They would come down in their wagons and they'd buy it--fish by the hundreds--and go off to Lahaina and to Wailuku and wherever else they went to sell the fish and make a big profit, I think.

A: Yes. In other words, in those days there was no middleman really, it was direct from - well, there was in the sense that - there was no wholesaler, though. The person who caught the fish was the . . .

W: No. You just sold it to the one who came [retailer] and it cost so much and then he went up and did his selling now. And whatever he made on it was his business. But for ourselves, when we really needed fish, we had the nets. Just go out and pull the net in one time and have all the fish you want for a couple of days. Fresh fish. It's almost like a hukilau. You have this long net and then you just pull it in. And when you get it to shore, all kinds of fish are jumping around. You have all the fish you want.

A: There's nothing like that kind of life. Well, we get a taste of it when we go camping, for instance, and go fishing. Well, on the mainland, trout fishing, for instance, or here. It's just a taste of it. Not the same though as relying on that every day for your living. How about the making of mats and things. Did you notice anybody doing that or were they already made?

W: We had mats already made. See, there was no lauhala around where we lived. Nothing could grow around where we were. For a long time we didn't have fresh water. We always had to go up a mile away, where the town was with the grocery store and all, and bring back gallons of water. We had a great big five-gallon jug. Bring back that and that's our drinking water. Then we had the brackish water. There was a well in front of the house where we got the brackish water. That's what we used for cooking and for the showers. Go into the sea, come back, and take this brackish-water shower. That was it. Your drinking water was in that five-gallon jug.

A: You didn't have to buy that, though? You just went up a mile or so to get that at a store.

W: Yes. You only needed to get it about once a week or twice a week, that's all. 'Course we drank some of that brackish water anyway. Sometimes some of the water, you know, you go swimming and little springs, right there. And it tastes just as good as the other water. And we kids would drink from that. You know, in the bathing suits going swimming and it's low tide and all these little springs are coming up, we'd go over there and drink some of that water.

A: Nothing wrong with that.

W: No. Fresh water. Can't think of anything else.

A: You've said that several times now and you keep thinking of things, you see. And these are interesting things. This is just the kind of thing that we want to have people remember and record.

W: That's right. I'm a little old now. I'm going to be more forgetful as things go on.

A: Well, you know, and also so many people--I don't know. You've done some writing too, I notice. You wrote some articles for the Paradise of the Pacific, didn't you? The magazine is now called Honolulu. But what kind of articles did you write for them?

W: I don't know. I forgot. I think I wrote two or three of them. Everytime, just before their Christmas number would come out, the woman who ran the Paradise magazine telephoned me and asked me if I wouldn't write an article for the Christmas number coming out. Then I'd ask her to suggest a title and she'd say, "No, you write about something you know about. You choose the subject yourself." So I'd think about something and then sit down and write and write and write. Then finally get some kind of article ready and of course she'd have to edit it, whatever article I wrote. You know, I used to feel kind of good, thinking, oh, I'm following in my father's footsteps because he used to do a lot of writing. One time he edited the Maui News, you know the newspaper on Maui? He edited that. And I used to think, oh, I'm--see, I was very fond of my father--I'm following in my father's footsteps 'cause I'm writing just like he used to write. It was some idea.

A: Well, you did. You did. How long was he the editor? He was the editor of the Maui News? How long was he editor; do you remember what years?

W: No, I don't remember the years, but I'm trying to--he was there a whole year then they got a regular editor. See, he was county auditor at the same time he was doing this other thing. But I believe he liked writing so he didn't mind that and he had time for it so he did it. Well, anyway, after that, off and on he would contribute some articles.

A: Have you done other writing, other than for the Paradise of the Pacific?

W: No.

A: Have you ever thought about writing your memoirs?

W: No. What for?

A: For people to read.

W: I don't think anybody would be interested.

A: That's what people say, you know. And everybody who's ever written an autobiography probably thought that not only before they wrote it but at the time they were writing it and yet that's one of the most interesting kinds of reading. To me.

W: You know Jean Sawyer? She writes for the World Publication. World something. She said to me one time, "Why don't you sit down and do some writing?" I said, "What for?" And she said, "You can do some writing. There're lots of things that you know that maybe we'd all like to know." "Well, I'll think about it and that's all." Then after the last time I saw her, I came back and I wrote a couple of things and I thought, oh, what for? and put them aside.

A: Why don't you get them out and send them to some of the magazines here or somewhere? Well, you said you like to write so.

W: I used to like to write. Now I'm getting away from my pink. See, I have the time but not the inclination.

A: Are there any other friends of the family or relatives that you can remember especially? (Long pause without response) I just wanted to ask you about Lucy Peabody. She was your grandaunt and so she would be the sister of whom?

W: You know, I really don't know. I just knew she was our grandaunt. We called her "Puna." "Kupuna" is the word you use for any older person.

A: P-U-N-A?

W: KU-PUNA. But of course, we all called her "Puna;" cut off the "ku." But KUPUNA is the whole word. Kupuna. That's a term for an elderly relative.

A: Sort of like Oka-san would be for the Japanese?

W: Japanese would be "mother": Oka-san. That's old folks term. Oka-san. Oba-san. Japanese. Well, maybe something like that, I don't know. Kupuna. We called her "Puna." But I really don't know. I know she came down at the Isaac Davis side but where and how, I don't know. Then, with Mrs. Henriques, my aunt, Grandaunt Lucy Peabody had adopted. She took care of several young people and 'course Mrs. Henriques was the oldest one that she took care of. That was her special granddaughter.

A: Yes, she was a hanai, wasn't she?

W: Yes.

A: A keiki hanai. And Kalani Henriques, before she married Edward, what was her maiden name?

W: I don't know.

A: You don't? I know the name Kalani Henriques but I don't know her . . .

W: I know he used to have charge of--because of their connection with the Kamehameha family--he used to have charge of all those Kamehameha Day parades when he was alive. And so that continued down the years, the 11th of June celebration.

A: What do you think about this Aloha Week celebration that they have every year?

W: Well, it's good fun. Something to do. Something to go to. It's--oh, it's just a tourist celebration really. It's to attract tourists, I guess to bring business to the Islands. I think that's the object. It's not really a Hawaiian celebration. It's just a made-up thing.

A: It's not a tradition, in other words. It's a commercial . . .

W: No. Kamehameha Day, for instance, the Hawaiian people--their hearts are all in it. They know their king was Kamehameha. They're ready to take part in it and to do what they can in it. But when it comes to Aloha Week, it's just tourist. Tourist dollars.

A: That was something the [Junior] Chamber of Commerce [organized as the Jaycee Oldtimers after WW II], I suppose, thought up [to help preserve and perpetuate "Hawaii's rich background of Polynesian culture, love and tradition."] Were there any other holidays, other religious Hawaiian holidays or anything of that sort, that you can remember celebrating especially as a child or in your younger days?

W: No. You know, they thought more of New Year's Day than they did of Christmas.

A: Oh really? Tell about that.

W: New Year's Day, all the Hawaiians celebrate. You know, I remember when I was young we used to--I lived in this little village but there was houses here and there. The Hawaiian Homes. Every one of them had a party. They celebrated the coming of the New Year. The old year's gone;

the new year's in. So they all had parties and we youngsters, we're going from one party to another, you know, to see what we can get in the way--not so much as all this kalua pig, you know, people all got--we wanted to see what kind of cakes they had and what kind of sweets. We're all ready for the sweets. They would say, "Come, come, come. Happy New Year. Come have something to eat." But all we want is the cakes. If they had any cake, well. Either our parents were supposed to say to the other children, "Makilo." That means "going around bumming [to beg]." You know, makilo. But that's all right. Sometimes at some of those parties they had some good cakes. We'd have some of their cake. That's all we'd be interested in, you know, us children.

A: And that was one of the big events, though, New Year's.

W: They never celebrated Christmas. But New Year's, yes. And out in the country where we lived not even Kamehameha Day; it meant nothing to them. But when we come down here [to Honolulu], they make a lot of Kamehameha Day. I went to the Kamehameha Schools. I know the Kamehamehas, so I'm ready to join in with all the celebrants, honoring Kamehamehama.

A: Were there any special customs that you remember on Maui?

W: No.

A: Anything that--well, what kind of stories, for instance, did your mother tell you? Or your father tell you?

W: They never bothered to tell us any stories. There're too many children down there, you know. They never told us any stories. If anything, they would tell the stories among themselves. But then, they were always talking Hawaiian and we didn't understand. Even up in my grandaunt Lucy Peabody's and when they had these big parties, lot of these town folks would come up there, part-Hawaiians; they would tell these stories all in Hawaiian. And we missed out because we couldn't understand, so we'd run out in the yard--big yard--run out there and play and they're telling stories in this great big living room. Couldn't understand their stories, so we kinda missed out on things, you know.

A: Yeh, that is too bad.

W: I know it now but I didn't know it then. Like, you know when these--down in this Kihei place where we lived over there and did some fishing and all, if they were going out fishing and you stood on the beach with your hands behind your back, they quit and put the nets away and wouldn't go

fishing. Because they're not going to catch any fish. Bad luck.

A: Oh, bad luck if you stand--if anybody stands . . .

W: If you put your hands behind your back, oh, that's very bad; bad luck. They just wouldn't go fishing. You spoiled it all. So then we knew that; we children were brought up to that; we never did it when they were going fishing, 'cause we knew what it meant.

A: That's similar to another type of--well, superstition, or call it what you will--but when a person is going fishing, to say, "Good luck" to them or to say something to them is bad luck.

W: Yeah, another thing is when you say, "Are you going fishing?" Oh, they get so cross at you. You see that they're going fishing, why ask that question. It's supposed to be bad luck.

A: Yeh, that's what it is. "Are you going fishing?"

W: If you were to say, "Are you going to get some mountain apples?"--well, that's different, it's okay. But don't tell them, don't mention the word "fish" or "Are you going fishing?" All off then. They know they're not going--well, they think they're not going to catch any fish and they won't go. Ohhh, but they used to catch a lot of fish in that Kihei place. You look at a deserted kind of place, like nothing good could come out of it. Plenty of fish could come out of it. Lots of times, you know, in the evening, we're kind of running low on fish and Mom and the folks want some fresh fish, they'd go lay this net out at night back of the house. You know, you have these anchors or something to hold the net there so it won't go floating out, and lay it out for the night and next morning, about four or five o'clock, they would go out to get the net; before it was too light, they were gone. Oh, fish galore in the net. All the fish you want. Give some away; salt some; and eat some fresh fish that day. Just lots of fish in a place like that, that's why. See, it wasn't fished out but nowadays I understand Filipinos go all around the place, they catch all the fish, they don't give the fish a chance to grow. Our folks knew just when to go to get certain kind of fish and let the others--they're babies at the time--grow up. Mullet season, oh, they'd get lots of mullets. I don't know the English names of the other fish but we'd always get lots of fish. Fishing people. But I like beef better.

A: You like beef better than fish.

W: Even my father, he likes beef better. I remember one time at home in Wailuku, we had this nice fresh fish my mother had brought from the country, cooked it up for supper and all. My father came to the table for supper. He looked. He says, "Only this?" We felt guilty, like we were starving my father, giving him all this fish when he wants some beef, we know. We knew that he always wanted his beef but we decided we'd better change his diet and give him fish. Only, he was disappointed.

A: 'Course you were in beef country, too, there, weren't you, on the island of Maui? There are quite a few ranches there.

W: Yeah, but at the time we were at Wailuku, you know. They have to bring that beef in. We got to go down to the store to buy it. But anyway, my father always wanted his beef.

A: Fish was too light for him.

W: We could eat fish and be content but he always wanted that beef so we always made sure that he had his beef. No matter what. Steak, stew, roast. Whatever it was. Long as it was beef, he was contented.

A: Anything else you can think of? (I check the recorder to be sure it's operating property)

W: . . . we go with people our own age, you know. We grow old gracefully, I hope. And you go to the Senior Citizen gatherings. You have a speaker. We eat lunch together, then play cards or whatever else the one--usually it's cards, canasta or something, play that--manipulation (apparently a game). But I like to play bridge, so if there're three of us, I'm right there playing bridge with them. But, I mean it's a way of going out and mingling with people, getting out rather than staying home and looking at four walls. More fun to be out among people. And then sometimes over cards, instead of the players concentrating on the game, they're busy telling of the events in their family or talking about things that are happening in town, so that they play the wrong cards. I sit there at a friend's house playing and she'll talk about her daughter and her daughter's children and her nephews and what one son did. Instead of concentrating on the game, they're so busy talking about their families that I run off with a big score. But then, we don't play for money or anything. It's just the satisfaction of having the big score. And I tell them and then, "See I made a big score

today. Next time you'd better try and beat this score." But they never beat it. Next time I got a big score again. They're too busy thinking of their families.

A: Were there any special games that were played in the early, early days? Do you remember children's games, for instance, or any of the card games that might have been played in those days? Were they different from those that we have now?

W: We didn't have cards in the house so we couldn't play any card games. But later on, when we were in the Wailuku house, older, well, they played the solitaires. No card games.

A: How about children's games like kamapio? Do you remember that game? Kamapio, where they use a--well, if you don't know it, then I guess--but you use a piece of stick, you know, and it's hit. Kamapio. I just wonder if you remember any children's games.

W: No. I learned more about these Hawaiian games when I grew older, hearing somebody else talk about it, seeing them demonstrate, then I knew about them. Otherwise, we never played them when I was young.

A: Well, what kind of games did you play mostly or what was your . . . ?

W: Oh, Hide-and-Go-Seek and Catch-as-Catch-Can and London Bridges. You know, that kind of stuff. That's all. You know, it's something that everybody else did. We just learned from them.

(At this point, I turned the recorder off for awhile so that she could rest and think)

I think this--or is it next year. [id est, elections] And I've been a Republican all my life, following in my father's footsteps. I guess it's because he was a Republican all his life, well, then, I was going to be one too. But I haven't seen any reason to change. I have voted for Democrats, Democrats whom I consider capable or that I like. Otherwise, I vote mostly for Republicans. And sometimes in that voting booth I don't vote the full ticket. They have a lot of Democrats I don't care for and they have a lot of Republicans I don't care for either, so I just pick out a few and that's that. You know, in voting? They say that's not the thing to do. You should fill your ticket but I just can't see it that way. I vote for who I want to vote for and that's all. Right now, the Democrats have the better candidates, to me. Still, I'm

not going to fill my ticket up with Democrats. I'm going to put some Republicans in there. And just vote for so many people, that's all. It's politics.

A: Your father was the first auditor. What else did he do, after he was no longer auditor in Maui County?

W: Oh, he died. Yeh, he was still in office when he died. He was very sick and he was in the hospital for nine months when he died.

A: I see. He died while he was still the auditor, then.

W: Yeah, he was still the auditor. So then, they gave him a big funeral, though. The whole county turned out. Because he had been the county auditor.

A: And, did your mother then work? Did your mother work also?

W: The legislature gave her a good pension. My father left a few dollars. And then the home was all paid for, so there wasn't too much to worry about. And then, my oldest sister was a school teacher at the time, right in Maui, living at the home, so between them they had plenty of money to live on. There weren't so many things that they wanted. They didn't travel much. Today you have all these travel agencies that advertise and urge you to go here, there, and everywhere to see the world, but at that time, no travel agency, nobody was bothering.

A: Have you ever been to Europe, for instance?

W: Yes, I went once. 1961. And I lived--I went to San Francisco. Right after I retired from work, they told me at the office, "Oh, you're going to feel lost. You're going to be very lonesome staying home. You've worked all these years, now what are you going to do with your spare time?" And I decided, I'll fix that up. So I went up to San Francisco and spent six months up in a hotel. Spent six months there so I wouldn't be lonesome. They said it would be the first six months after retirement that would be the hardest months. I came back and I have to start all over again. Well, then I was used to loafing six months so it was okay. Then the following year, I went to Europe and spent two months in Europe and England and then came back. And then, oh, I managed. Managed to keep busy or keep interested in things, you know, don't go to seed. Do something. Get around. I know that if you stay home and look at four walls you'll just grow old. Be a waste of time. Go places. Do things.

A: I notice in this article that was published by the Honolulu Star-Bulletin on Tuesday, September 15, 1970 that it mentions "when voting rights were extended to women, some ten thousand women in Hawaii registered to vote in a fourteen-day period in 1920." Now, you say there was a time limitation for the women during which they could register to vote?

W: Yes.

A: This was a two-week period that they had?

W: I believe so. And then the register closed. See, the women were standing down there in long lines to register. It takes a little time to register and there's only one or two clerks signing you up. It took a lot of time. That was quite a lot to register in those fourteen days.

A: Ten thousand. That's quite a few.

W: Now I think we have a lot of women voting. They're all interested in voting today. I think it's fun to go and vote. I voted at every election since I was registered.

END OF SIDE 1/2ND TAPE

END OF INTERVIEW

Transcribed and edited by Katherine B. Allen

Final typing by Marjorie McIntosh

GENEALOGY

Maternal Ancestry

Isaac Davis m. 1) ? 2) Mother of Waikikilani Davis

- Waikikilani Davis m. John Joseph Halstead
  - William Harrison Halstead m. Lameka Lono
    - John Halstead - died
    - A daughter - died
    - Charlotte Halstead - never married
    - Eleanor Milnor Nakaiewalu Halstead m. Charles Wilcox
      - Robert Hiapo m. Jennie Nuuhiwa - 5 children
      - William Keliikui - never married
      - Lucy Kamamalehua - never married
      - Charles Jr. m. ? - 5 children (?)
      - Eleanor Waikikilani m. John Carney - no children
      - Mabel Kauanakililani - never married
      - Johanna Niau - never married
      - Phoebe Keohokeukiloliikawai - never married
      - John Lupekapu - never married
      - Sarah Kauilomalomaakamamalu m. William Dunn - 1

Paternal Ancestry

William Slocum Wilcox m. 1) ?

- Robert William
- Edward
- Richard
- Charles m. Eleanor Milnor Nakaiewalu Halstead
- Caroline
- Nancy

2) ?

- Mary
- Annie
- John

Subject Index